

*Publick Peace Ascertain'd; with some  
Cursory Reflections upon Dr. Sacheverel's Two late Sermons.*

*Sach. 25/1(1)*

IN A  
**SERMON**  
PREACH'D ON  
TUESDAY, Nov. 22. 1709.  
BEING THE  
**Day of Thanksgiving**

For the Signal and Glorious Victory obtained near  
*Mons*, and for the other Great Successes of Her  
Majesties Arms, this last Year, under the Command  
of the Duke of MARLBOROUGH.

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LONDON,  
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## To the R E A D E R.

SINCE the Reverse to this Discourse has lately made its Appearance, (and that with a very Insolent, Assuming Air,) even in our Metropolis, I have at the request of my Auditors and Others, ventur'd to publish this, with some few Cursory Remarks upon it; in hopes, that the Legislature will make others, more full and consummate. For I am very sensible, that our Gigantick Author is a very unequal Combatant, either for a Gentleman, or a Christian, and ought to have acted his Part before my Lord-Mayor, rather in Guild-Hall, than a Cathedral. It is much therefore to be wish'd, since the greatest Part of his Discourse seems to be levell'd at the establish'd Government, (for he declares, even in the Epistle Dedicatory, against Peace, and for sounding a Trumpet in Sion,) That they will take some speedy and effectual Method for crushing it in Embryo; because otherwise, its Spawn may be very likely to engender, and either envenom, if not enflame, the whole Constitution. And tho' I'm well appris'd, that this small Treatise may be in some Peril from the burning Zeal of our Bigotted Brother: Yet, I don't doubt, but if there be occasion, the publick Authority will screen it. And tho' its Style be not so Rhetorical and Verbose, as our Authors, (who is very happy in his Sesqui-pedalia Verba, his big Words,) yet I'm in hopes, that the agreeableness of its Subject, namely, publick Peace, may recommend it to the Candour of every unbyass'd, unprejudic'd Reader. For I profess my self so very Heterodox and Anti-scriptural, as (contrary to our Author) to assert, that tis the business of Clergy-men, even in these times, to preach up Peace, Charity, and Moderation: And if my weak Endeavours do but in the least contribute hereto, I shall think my self very happy, and shall not envy our Elevated Author in his Eloquent Railery, and Bombast Invectives.



P R O V.

## PROV. 16. 7.

*When a Man's Ways please the Lord, he maketh even his Enemies to be at Peace with him.*

**I**N these military Times, these Times of publick Commotion and Tumult, wherein we hear of nothing almost but War, or the dire Effects of War, what can be more grateful, what more delightful, what more welcome, than the News of Peace? And this the wise Man here presents us with, as also a sure Method of attaining it; *when a Man's Ways please the Lord, he maketh, &c.* Now Man, tho' here in the Singular, may no doubt be taken for publick Societies and Communities of Men, in the Plural Number: *When Men's Ways therefore please the Lord, he maketh even their Enemies to be at Peace with them.* So that from hence 'tis very obvious and plain, that notwithstanding the wise Schemes and Articles laid down and propos'd by our best Politicians and Statesmen, in order to a Peace, (as the giving up the Pretender, and the Monarchy of Spain, the demolishing and surrendring strong Ports and Garrisons, &c.) that except, I say, besides these, we give up, and devote our selves and our Ways to God's Service; except we demolish or surrender our strong Holds, namely, our unruly Lusts and Affections; in a Word, *except our Ways and our Doings please the Lord, we can't expect that our Enemies should be at Peace with us.* I hope therefore, that I may answer the Design of this solemn Day; if, instead of expatiating on the Succes-

ses and Victories of the last Campaign, as usual ; (and which indeed deserve the largest Encomium) I speak to a Subject no less agreeable, namely, that of a happy Peace: And this to be attained without exhausting any more Blood or Treasure: Only by letting out our Vanities and Follies, and keeping to the Method prescribed here by the wisest of Men, who assures us, that *when our Ways please the Lord, he will make even our Enemies to be at Peace with us.*

The Words are one entire plain Proposition: In speaking to which, I shall do these Two Things, (1.) Consider the Duty herein imply'd, or what course we are to take, that our Ways may please the Lord. (2.) Make good the main Purport and Design of the wise Man's Assertion, that when we discharge this Duty, and our Ways do please the Lord, he will make even our Enemies to be at Peace with us.

(1.) The Duty herein implied, or what Course we are to take, that our Ways may please the Lord. And for this Purpose I don't know any Texts in Holy Writ more apposite and full, than those of the Prophet *Micah's*: *Wherewith shall I come before the Lord, and bow my self before the High God ? Shall I come before him with Burnt-Offerings, &c. will the Lord be pleas'd with 1000's, of Rams or 10000 of Rivers of Oil ? No, says he, he bath shew'd thee, O man, what is good : And what else doth the Lord require of thee, but to do justly, to love Mercy, and to walk humbly with thy God ? Chap. 6. 6, 7, 8.* He did not require Sacrifices then without these moral Duties, which our Saviour therefore calls the weightier *Matters of the Law*, *Matth. 23. 23.* and without which 'tis impossible that our Ways should please God. *What doth the Lord require of thee, but to do justly ?* that is, *sum cuique tribuere*, to render to every one what is their due : And to

to observe that golden Rule laid down by Christ, as the Completion of the Law and Gospel too; *whatsoever you would that Men should do unto you, do ye even so unto them, for this is the Law and the Prophets, Matth. 7. 12.* Not to provoke, injure, defraud, or oppress one another; but in all our mutual Dealings and Transactions, to carry as it were a Court of Chancery in our own Breasts, and to do according to Equity. *And to love Mercy, ----for I desired Mercy, and not Sacrifice, Hosea 6. 6.* This is indeed so peculiar an Attribute of the Almighty's, that when he was willing to give Moses and the Israelites a right Idea of his divine Being, he chose to do it hereby : *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, &c. Exod. 34. 6, 7.* What therefore is one of the divine Attributes, must, in some Proportion, be transcrib'd or imitated by us, if we expect that our Ways shou'd please the Lord : *And to walk humbly with thy God :* That is, in Matters of Religion, in our Addresses and our Carriage towards God, to have Hearts sincerely modest and humble, always to think highly of him, and meanly of ourselves; *not to be high minded, but to fear, Rom. 11. 20.* Now from this short Paraphrase or Comment upon the Prophet's Words, this Inference is very obvious, that without Justice, without Mercy, and without Humility, our *Ways can't please the Lord*; and consequently, no Peace can be expected. Since then these Three Duties are of such vast Importance even to our temporal Concerns, (for what can be so, if Peace be not?) give me leave to expatiate a little upon each of 'em. Now the first is,

(1.) Justice, which we find distinguish'd by Moralists into Distributive and Commutative: The former consists chiefly in the proportioning of Rewards

and Punishments, and in determining of Matters of Right and Wrong, and in order hereunto of making good Laws, and taking care that they be put in Execution: And this belongs to Princes, Magistrates, and such as are in Authority, whom God has rais'd for this very end, to a Power above others, *viz.*, for the Punishment of Evil-doers, and for the Praise of them that do well, 1 Pet. 2. 14. So also Solomon observes, that as by him Princes reign, so they are to decree Justice, Prov. 8. 15. And this, says David, is that which makes Kingdoms flourish, and entails God's Blessing upon those Princes and Magistrates that judge the People with Righteousness, and the Poor with Judgment: Then even the Mountains shall bring forth Peace to the People: In their Days shall the Righteous flourish, and abundance of Peace, Psal. 72. 2, 3, 7. For the Throne is establish'd by Righteousness, Prov. 16. 12. which says the wise Man, exalteth a Nation, c. 14. v. 34. Happy then, no doubt, are the People who are in such a case; and blessed, for ever blessed, be the Lord for it, that we may say, this is our own. For whatever scandalous ill-natur'd Reflections, some furious disaffected Zealots, may think to cast upon our Constitution; particularly a late Author, (which must retort upon themselves at last: And I'm sorry any such shou'd come from the Pulpit, especially upon a Day of Nov. 5. Thanksgiving,) yet this we may without Vanity or Flattery assert, that this part of distributive Justice was never more regular and uniform; never were our Religion, our Laws, Liberties and Properties better secured, or less invaded; never were our Courts of Judicature and Equity so well supply'd and manag'd; never was the publick Credit of the Nation better supported and maintained. In a Word, never was any Prince more exemplary in Justice than our

our gracious Sovereign, as also those great State Ministers employ'd under her: So that ( notwithstanding the Spleen and Malice of a discontented bigotted Author ) the Psalmists Words seem to be literally verify'd, *Justice and Judgment are the Habitation of the Throne, Psal. 89. 14.* *Mercy and Truth are met together, Righteousness and Peace have kissed each other,* *Psal. 85. 10.* But I hasten to,

( 2. ) The other part of Justice, which is called Commutative: And this consists in our mutual Dealings and Commerce with one another, in doing of no Injury nor Harm, but in doing as we would be done by, and in giving to every one what of right belongs to 'em. I wish indeed that the same might be said of this branch of Justice, as of the former: that this moral Duty, which the Almighty so much delights in, as to prefer even to his own Service, *Prov. 21. 3.* ( and for which Turks and Heathens have been, and are so famous and exemplary ) was more delighted in, and practis'd by Christians: That we, who live under such good Laws, so happy a Constitution, and have so bright an Example of Justice and Equity from the Throne, were more influenc'd thereby, and wou'd conform our selves in this point more, *Reginae ad Exemplum,* to her Majesties Example; but alas ! What the Poet said of the Romans, seems to be verify'd now, *Terras Astrea Juvenal: reliquet,* this part of Justice seems to have forsaken the Earth. And how defective the Generality of Men are herein, particularly in their mutual Dealings and Trafick, is too too evident from that Spirit of Self-interest and Covetousness, of Fraud and Over-reaching, of Extortion and Oppression, that reigns too much both in City and Country. I might here instance in some, who have shewn a great Failure of Justice, as well

well as Humanity, by withholding their Corn in such times of Scarcity, (and have had no doubt the curse of the People for it) *Prov. 11. 26.* and in others, who have shewn no less, by monopolizing it, in order to weaken our selves, and to strengthen the common Enemy: But her Majesty (thanks be to God for it) has so wisely and seasonably animadverted upon, and represented this great Grievance to her Parliament, that we need not doubt the remedying and redressing of it for the future. And whilst I am upon this Subject, give me leave farther to enforce this excellent Duty of Justice, by instancing in that part of our Dealings, wherein I'm afraid 'tis too often wanted, namely, Weights and Measures: Of which (as a good Author observes) the *Romans* and

*Athenians* took a more then ordinary Care, that

*Grotius.* they shou'd be exactly just: *Theodosius* made a Law, that the Standards of Weights and Measures shou'd be kept in Cities; and *Justinian*, that they shou'd be kept in Churches: which, says he, seems agreeable to that antient Custom among the *Israelites*, who made their Valuation according to the Shekel of the Sanctuary: And for the punishment of Fraud herein, the Law of *Justinian* is, that such shou'd be beaten *ἰχυπᾶς*, stoutly, as the worst of Criminals: Nay, the Council of *Mentz* decreed Thirty Days Penance in Bread and Water to those who us'd either false Balances or Weights. It's much to be wish'd indeed, that the wise Council of the Nation wou'd at this time animadvert a little upon this breach of Justice, and enact Laws somewhat more severe against such Frauds, both because the Poor, and others in such necessitous, hard Times, are much oppressed hereby, as also, because of that *emphatick* Saying of the wise Man, *A false Balance is an Abomination to the Lord, but a just Weight is his Delight*, *Prov. 11. 1.* And so I proceed to the

(2.) Second Duty, which I observed to be so necessary, that our Ways may please the Lord; and that is, Mercy : *and to love Mercy.* Which Expression implies not only the bare Act, but such an habitual Temper and Disposition of Mind, as upon every Emergency inclines to Mercy. And tho' I han't Time to enlarge upon, and delineate this charming Virtue as it deserves, yet I must beg leave here to make these Two Remarks.

(1.) Since this Duty is so very acceptable and so delightful to God, that he himself tells us, that he prefers it even to his own Service and Worship: *for I desire Mercy, and not Sacrifice,* Hos. 6. 6. that is, rather then Sacrifice; the first Remark I shall make from hence, is this, that whatsoever fair and plausible Pretences of Zeal, some Persons may suggest or express for God's Worship and Service; whatever Clamour or Noise such may make about Religion, or the Church; yet from their venting and belching out such unmerciful Invectives, and invidious Libels, (as a certain Author has lately done) against the present Establishment, against our Metropolitan, and other Bishops of the Church; we may infer their great defect in Mercy, or true Charity, (I may add, in Justice and Humility likewise) and consequently, that the Almighty can never delight in such Votaries, neither can the Ways of such please either God or Man. But

*In his Derby and St. Paul's Sermon.*

(2.) Another just Remark may be here made from that excellent Description the Apostle gives us of Charity or Mercy: *Charity or Mercy, says he, suffers long, and is kind; Charity envieth not; Charity vaunteth not it self; is not puffed up; does not behave it self unseemly; is not easily provoked; thinketh no Evil; beareth all things, hopeth all things, endureth all things,* 1 Cor. 13-- Now from this excellent Description

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of Mercy or Charity, and the Reverse of it in some Mens Lives and Manners (particularly our Author's,) this Remark or Inference is also very obvious, That, how Rhetorically soever He may pretend to harangue, though with the Eloquence of our great Apostle ; nay, and *to speak with the Tongues of Men or Angels* ; yet from his want of Charity or Mercy, He becomes but as *sounding Brass*, v. i. I wish it might not be said of Him in the most literal Sense, I mean, from his *very good Assurance*.

(3.) And so I come to the Third and Last Duty observed to be necessary, that our *Ways may please the Lord* ; and that is, Humility : And *to walk humbly with thy God*. And this, as I before observed, consists chiefly in having the highest Thoughts of God, and the meanest of our selves. Now how very acceptable and well-pleasing this Virtue is to the Almighty, is evident from the whole Tenor of the Old and New Testament. Thus saith the *High and Lofty One, that inhabiteth Eternity, whose Name is Holy*, *I dwell in the High and Holy Place, with him also that is of a contrite and humble Spirit*, &c. *Isai. 57. 15.* Thus also, though the Lord had denounc'd Evil against *Judah* and the Inhabitants thereof ; yet because the Heart of King *Josiah* was tender, and he did humble himself before God, we find that very Evil was respiteed. *2 Chron. 34. 24, 27.* For *I have even heard thee also, saith the Lord.* And that this is an Evangelical or Gospel Duty, and has the greatest Enforcement therein, I need not shew you, because every Page, almost, confirms it. *Blessed are the poor in Spirit ; for theirs is the Kingdom of Heaven*, *Matt. 5. 3.* And again, *ch. 23. v. 23.* *He that humbleth himself, shall be exalted.* *Be ye therefore, saith St. Peter, cloth'd with Humility*, *1 Pet. 5. 5.* It would be easie here likewise

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to shew you, how much this one Virtue would contribute towards composing those unhappy Heats and Animosities, those invidious Differences and Distinctions, that are so glaring amongst us : Because, whatever may be the Pretence, 'tis most certain, that Pride, Prejudice, Ill-nature, and want of Humility, are at the bottom. And would Men but either learn, or call to mind, that old Catechetick Rule of ordering themselves more lowly and reverently towards their Betters, they would be ashame of exposing themselves, especially in Print, by adhering to the Reverse of it. But it is more than Time I come to the

( 2. ) Second Particular, which contains the main Purport and Design of the wise Man's Assertion, viz. *that when our Ways thus please the Lord, he will make even our Enemies to be at Peace with us.* Now whether by Peace be meant that which is inward, which a Man has within himself, in the Tranquility of his own Mind or Conscience : or outward, in Opposition to War and Contention ; in either of these Senses, 'twou'd be easie to shew that Peace is not attainable, but by a virtuous and religious course, only by those whose *Ways please the Lord* : I shall but just touch upon the former, because the latter is chiefly here meant. Now that this inward Peace, or the Tranquility of ones Mind, is a very great Blessing, is very evident ; because the aim of all Philosophy, and the grand search of wise Men, have been how to attain it : As also from that Melancholy Description which the wise Man gives of its Opposite : *The Spirit of a Man will sustain his Infirmity; but a wounded Spirit who can bear?* Prov. 18. 14. And that this Blessing they only enjoy, whose *Ways please the Lord*, is also very evident from the Testimony of Scripture : *The wicked, says the Prophet, are like the troubled Sea, when it cannot rest, whose Waters cast up*

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*Mire and Dirt : There is no Peace, saith my God, to the wicked : Isa. 57. 20, 21.* On the contrary, great Peace have they that love thy Law, and nothing shall offend them, says David, Psal. 119. 156. And again, *Mark the perfect Man, and behold the upright : For the end (and I may add, the whole course) of that Man is Peace, Psal. 37. 38.* But it is outward Peace which is here chiefly meant, which may be said to be Domestick, Civil and Foreign: Now 'twou'd be very easie to shew, what a Happiness it is for Brethren to dwell together in Peace and Unity, and how much true Religion tends to promote it, and to compose both Domestick and Civil Feuds and Contentions, that is, those of private Families, and publick Societies: But it being Foreign Peace, or Peace with our Foreign Enemies, that we are chiefly desirous of, and concern'd for at present, I shall now endeavour to make good this Proposition, that *when our Ways please the Lord, he will make even these our Enemies to be at Peace with us :* And in order hereto, I must lay down this as an establish'd Truth, that Religion and Virtue are the main causes of publick Happiness and Prosperity, and that Vice and Irreligion are the contrary. And this, not only the Scripture, but the Experience of all Ages almost confirms: *Righteousness exalteth a Nation, but Sin is the Reproach of any People, Prov. 14. 34.* If we consult the Historical Part of the Old Testament, we shall find the various and interchangeable Providences of God towards his own People, for the most part suited to their Manners: That they were commonly successful, or unsuccessful, as their Piety and Virtue either declin'd or flourish'd. Nay, we may farther observe, that this was God's usual Method of Dealing, not only with his own People, but also with other Nations: *That the Roman Empire, so long as the Virtue of that People*

• People remain'd firm and untainted, was as strong  
 • as Iron, as it is represented in the Propheſie of Da-  
 • niel: But upon the Corruption and Diſſolution of  
 • their Manners, the Iron began to be mix'd with miry  
 • Clay: And the Feet upon which that once renown'd  
 • Empire stood, were ſoon broken.

And if Religion and Vertue are the main cauſes of publick Happiness and Prosperity; we may infer, *a fortiori*, that they muſt be ſo likewiſe of publick Peace; without which no Kingdom can be reckon'd happy. Thus much also is imply'd in that Question of St. James: *From whence comes Wars and Fightings among you? Come they not hence, even of your Lusts, that war in your Members?* Chap. 4. 1. Now if our Lusts or Sins are the cauſe of War, 'tis very plain, from that known Axiom in Logick, *quod sublata Causâ, tollitur Effectus*, what muſt be the cauſe of Peace.

But it may be here perhaps objected, That, tho' this be an indifferent good Proof of the forefaid Proposition in general, yet it does not ſeem full and ſatisfactory enough to thoſe, who have been long engag'd againſt a Formidable, Treacherous Enemy, who delights in War, and tho' he ſpeaks of Peace, yet *has War in his Heart*: It may be ask'd therefore, how we may be affur'd, that, ſuppoſing our Ways did please the Lord, he will make *this our Enemy to be at Peace with us?* To which I answer, (1.) That the long continuance of the preſent War, with the Destructive, Bloody, Effects of it, are a certain Argument, that our Ways do not please the Lord. And therefore, he hath rais'd this *Man of the Earth*, the common Enemy and Oppreſſor, and continues him as ſuch, to be a Scourge for Ours, and for the Sins of Europe. And though this perhaps may ſeem too melancholly a remark on a Day of Rejoycing, yet

I cannot dismiss this Auditory without making it, namely, That, notwithstanding the many Glorious Successes and Victories God has bless'd us with, during the present War, (especially those of the last Campaign,) notwithstanding the Bravery, Conduct, and Courage of our Generals; and indeed, the whole Army: In a word, notwithstanding the fair Prospect of a happy Peace, which the late signal Victory, and the present great Necessities of the Enemy do now give us; yet, if we are not reform'd, as well as rejoic'd thereby; if God's Goodness, hitherto so eminently conspicuous, *does not lead us to Repentance*: Rom. 2. 4. In a word, if notwithstanding the great and wonderful things the Lord hath done for us, our Ways and our Doings do not please him; we have Reason to fear, that he shou'd rather yet give us up to, than make, our Enemies, to be at Peace with us. But,

(2.) By way of Reply to the Objection before made, I answer farther, that notwithstanding the Perfidiousness and Treachery, the Bloodthirstiness and Cruelty of the publick Enemy, tho' he delights in War, and whilst he speaks of Peace, *prepares himself for Battle*: Yet, if as Moses said to the Children of Israel, *we obey diligently the Voice of the Lord our God, and observe and do all his Commandments*, Deut. 28. 1. we likewise may be well assured of the Temporal Blessings which are there promis'd: That *We shall be blessed both in the City, and in the Field, in our Basket, and in our Store, or Dough*, v. 3, 5. according to the Septuagint; That we shall be blessed when we come in, and when we go out against our Enemies; the Lord will command his Blessing to be with us in our Store-Houses, and in all that we set our Hands to, v. 6, 8. The Lord shall then cause our Enemies that rise up against, to be again smitten before us:

*They*

*They shall come out against us one way, and flee before us seven ways, v. 7.* In a word, if we keep the Commandments of the Lord our God, and walk in his ways, we need not doubt, but that the Lord will establish us likewise an holy People unto himself, ver. 9. 10. So that our Enemies will be afraid of, and consequently glad to be at Peace with us.

And now then, by way of Application; May the Consideration of these great Blessings here promis'd to Piety and Obedience, and of those severe Curses threatned afterwards against Sin and Disobedience: In a word, may the hopes; nay, and assurance of Peace upon these Terms excite, us all to Repentance and Amendment of Life. I dare say, whatever our Ways or Opinions are, our Wishes are unanimous for Peace. Tho' I wish, I might not say to you, as *Jehu* did to *Joram*, when he ask'd, *Is there Peace?* 2 Kings 9. 22. *What Peace,* whilst iniquity so much abounds, and the Vices of the Ages are so flagrant, as to cry aloud for Vengeance? *What Peace,* when there is so little Justice, so little Mercy, and so little Humility or Modesty in the Land? In a word, what Peace can be expected, when they whose business it is to preach the Gospel of Peace, proclaim War against, and bid defiance to the Government, even in the Pulpit? As a celebrated Author has lately done in two very famous Discourses. In the former, he expresses himself thus very modestly. *The Interest of our Church and Constitution are now shamefully betray'd, and run down by Secret Malice, and open Violence:* But tho' the Truth, says he, seems so much forsaken at present; and tho' the Age is sunk into the lowest dregs of Corruption, and cannot endure sound Doctrine; yet they shall find, that we have still among us, those who have Courage to speak it, and Lives and Fortunes to maintain it: Now if this be not sound-

ing an alarm, and bidding defiance, I don't know what is. I suppose his Religious Trojan Horse, big with Arms and Ruin, (mention'd in his other Sermon,) may be design'd for this noble Expedition; tho' he is the first Horse, I believe read of, that ever had any Religion: I hope however, that his Master has more. Now that in this Discourse, our worthy Author endeavours to do that most effectually, which the Jesuits fail'd in; namely, a second time to blow up this Constitution both in Church and State, is very evident from that Vein of Rancour, Bigotry and Virulence, that runs thro' it: For if his Notions therein are true, or were to be practis'd at this time, our grand Enemy need not make such Preparations for the next Campaign: He might only stand still, and see us destroy one another. But blessed be the Lord, *who hath not given us over as a Prey to his or their intended Fury and Malice: The Snare is broken, and we are delivered.* However, I have more Charity for our Author, and his Associates, than to consign them over (as he has the Bishops, the Guardians of the Church and others, as false Brethren) into the Hands of their *Grand-father, the Devil:* Because we may hope to see either him or his Discourses, in other Hands *First:* And that he then may be convinc'd, that most of those Persons whom he has so basely aspers'd and traduc'd, as Traytors, Villains, Double Dealers, False Brethren, (and what not?) are the truest and best Friends to Monarchy and Episcopacy; and that they will venture *their Lives and Fortunes* as much to maintain and support, as he and his Abettors have done to weaken and destroy them. In a Word then, whatever our Author's Sentiments may be, (and I think they are sufficiently notorious,) I dare say, the wisest and best part of Mankind will concur with me herein; that the publick National Distempers at this time, require rather Balsamicks than Corrosives; that it is more reasonable, human and Christian, to cast in Water than Oil, into the flames of Discord amonst us. In a word, if we consulted only the politick Part, (and I know our Author is very fond of Politicks,) that we should not, whilst we all stand engag'd against so formidable an Enemy abroad, thus irritate, provoke and exasperate our Friends at home. I shall therefore conclude the whole with that most excellent and Pathetick Prayer of the Apostle for Peace and Unity. *Now the God of Patience and Consolation, grant you all to be like-minded one towards another, according to Christ Jesus; that ye may with one Mind, and one Mouth, glorifie God, even the Father of our Lord Jesus Christ, Ro. 15. 5, 6.*

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